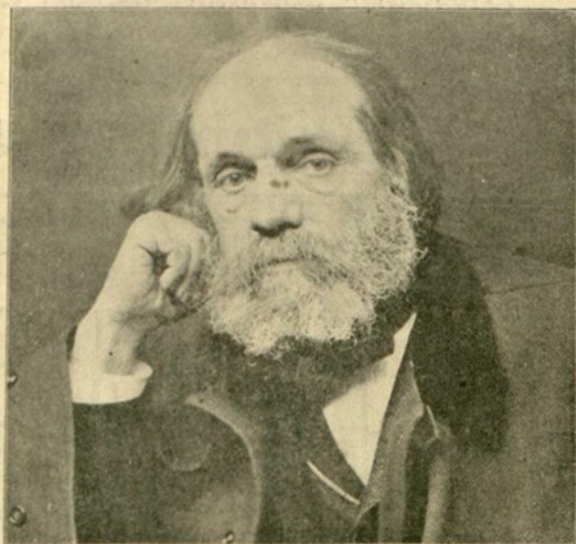


THE VANGUARD

EDITED BY J. M. A. SPENCE

DEVOTED TO THE BEST THINGS IN LIFE AND LITERATURE



W

E must serve the world, not like the handicraftsman, for a stipend accurately representing the work done; but as those who deal with infinite values and confer benefits as freely and nobly as does Nature.

—EDWARD EVERETT HALE.

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THE VANGUARD

"They must upward still and onward who would keep abreast of Truth."

VOL. 1.

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NO. 1.

TODAY AND TOMORROW

By GERALD MASSEY.

'Tis weary watching wave by wave,
And yet the tide heaves onward;
We climb, like corals, grave by grave
That pave a pathway sunward.
We're driven back in many a fray,
Yet never strength we borrow,
And where the vanguard camps to-day,
The rear shall rest tomorrow.

Through all the long, dark night of years,
The people's cry ascendeth;
The earth is wet with blood and tears,
But our meek sufferance endeth:
The few shall not forever sway,
The many morn in sorrow;
The powers of hell are strong today,
But Christ shall reign tomorrow.

Though hearts brood o'er the past,
our eyes
With smiling futures glisten;
For, lo! our day bursts up the skies:
Lean out your souls and listen.
The world rolls freedom's radiant way,
And ripens with her sorrow;
And 'tis the martyrdom today,
Brings victory tomorrow.

Then youth flame-earnest, still aspire
With energies immortal;
To many a haven of desire,
Your yearning opes a portal;
And though age wearies by the way,
And hearts break in the furrow,
We'll sow the golden grain today,—
The harvest comes tomorrow.

THE VANGUARD

By REV. SAMUEL T. CARTER.



THAT grand man, Dr. Norman McLeod, wrote some lines of which these were the beginning,

"Thank God there's still
a vanguard
Fighting for the right."

General Sherman tells us in his autobiography that he always thought the battle was lost when he was in the rear, but gained confidence as he went to the front. He said that old soldiers always preferred to be at the front. There is a great deal of truth in that theologically as

well as army-wise. Happy are they who are in the *vanguard*.

A friend of mine has been in one of the New York hospitals, and as always I have been struck by the bright and forward look of everything there. The best men are chosen by hard examination, the instruments are of the finest; the equipments as nearly perfect as they can be made. All is new and fresh and of the best. If some one were to rise and propose that they go back to the old ways and drop the new, he would be laughed out of hearing. And I constantly wonder why it is not so theologically;

why the old is so much preferred and the fresh and new looked at askance. There was a most beautiful modification of Presbyterian theology made at the last General Assembly, but how long and bitterly it was resisted, and yet how happy all felt when it was completed. It is a lesson for us all, to hold our minds open, to be ready to welcome with warm hearts the better whenever it comes, in short, to be in the vanguard! There is very much truth yet to break forth from God's word, and we are the people to greet it with hosannas, never to threaten it with crucifixion. There are very much finer views of God than the world has ever accepted, very much warmer love to man than man has ever known, very much clearer revelation of eternal life in Christ than we have ever allowed to

appear, very much greater ecstasy in God and truth than have ever entered into the heart of man to conceive. May they all hasten their coming! May we hold our hearts and hands and homes and churches open for them. "I have many things to say unto you, but ye cannot bear them now." But that was two thousand years ago. Cannot we bear them now?

I rejoice therefore greatly in a magazine to be called THE VANGUARD and founded on the idea of the "religion of love and service which Jesus lived and taught, and to make the Christ-spirit dominant in our lives." This is the true religion, and we say to the editor as the vision said to Constantine, "In this sign, conquer."

NEW YORK CITY.

THE CHURCH OF THE FUTURE

By RALPH ALBERTSON.



DID you ever dream about a church that would be great enough not to be located, nor spectacular, nor insured of permanency by any form of property-ownership, nor by the self-interests of sacerdotalism, but that should be built upon a Great Truth?—a church that could not live one day after it had forgotten its truth, and could never become an obstacle of progress?—a church that would die if it ought to die, and thereby live forever?—a church that would dare to be simply, and nothing more than, a spiritual presence in human society?

Did you ever dream about a church that would be great enough not to protect itself and its reputation

and its social standing against so-called "unbelievers"?—a church great enough in spirit to recognize all faith, to be perturbed by no heresy, and to modulate all the discordant sounds into harmony?—a church great enough to disregard its own life in its regard for the higher life of the world?

Did you ever dream about a church whose only life and work would be the making of music that should be the gladness of the world? The world needs to be made glad. That's the way to make it good. It needs joy and sunshine and cheer and life. It needs the greatest possible amount of the truest possible happiness. It needs to laugh. It needs hope, love and enthusiasm. Your children and mine do not need damnation. They do not need to be terrorized into piety. Nor do they need to think less of

themselves. Self-depreciation is a worn-out grace. If they over-estimate their smartness, the over-estimation will be taken out of them by natural and sure process. But, on the other hand, if they under-estimate themselves, they are just so far destroyed or dead. We must not go on making good-for-nothings by our religious philosophy. "Just as I am" is laziness; and "Oh! to be nothing" is anti-Christian; and "Such a worm as I" is a bad habit. People of true culture should know better and do better than to promote such a frame of mind. The depravity doctrine disheartens high aspiration, separates us from the heavens, and denies all the pleasures of God's home-life to the people who ought to know themselves as children of God.

The heart's desire is not a wicked, but a holy thing. The flesh is not foul, but pure. The world is not a devil's, but God's. Wisdom is not evil, but good. The heart's desire has made the world's progress. The heart's desire is not mere selfishness. It is a going of self out into the world. It is a giving of self. To be without desires is to give nothing and to do nothing, and to be—very little at most. Desire under control is most indispensable to life. That it be under control, is quite as necessary as that steam or electricity be under control, but that it is unholy is a theological falsehood. Human nature is the holiest and noblest product of creative genius and power. It needs not to be maligned, but glorified; not

denied, but fulfilled; not replaced by another nature, but developed along the lines of its highest promise into the unbounded glory of incarnate deity. Human nature is intended for this. It isn't a mistake. It is the finest Work of evolution, and the truest Word of God. This is what you are, potentially. Your nature is divinely noble. God has not "repented" having you on earth. There is more good in you than you have ever dreamed of.

Really this is the religion of today and of tomorrow. Its faith arises in the contemplation of universal good. Its hope is founded on that integrity and fundamental rightness which are in the nature of things, and reaches forward to the ideal in human life. Its love is the native air of human nature, and it encompasses all men.

How incomparably happy people would be if they could but know what infinitely glorious beings they are—if they could but see the progress made and making, the certain triumph of the right and true, and the good in everything—if they could but hear the harmony and see the beauty and believe in the integrity of God's world.

The church of the future will make all men see this vision. Such a church is already here. We have no ability to build a fence around it, nor even to give it a name. The purpose of THE VANGUARD is to discover and reveal this church to the eyes of the unbelieving as well as to the vision of those who have faith.

LEWISTON, ME.

There is religion in everything around us; a calm and holy religion in the unbreathing things of nature which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart. It comes quietly and without excitement; it has no terror, no gloom in its approaches.

—*RUSKIN.*

IN THE PROCESSION

By GEORGE E. LITTLEFIELD.



WAITING for the procession to come! The city is in gala dress. Flags are flying from the flag-poles and from the great public buildings. Feestoons of bunting, sheening the red, white and blue, gaily color the many-storied business places — from windows and roofs the bright hues vie with the rich foliage against the radiant sky. The sidewalks are thronged. The continuous lines of people—all emotional, friendly, expectant—contrast advantageously in the sunlight with flags and the bunting in their beautiful zephyr-like animation. Now the sound of approaching music is heard. "They're coming! they're coming! Here they come!" The cry is taken up along the miles of people. They grow more compact; craning their heads forward; more faces crowd the open windows; they and those on the grand stands catch sight of the big drum-major who appears conspicuous even behind the mounted police. "Fall back! Make way!" these good-natured chargers command. Then comes the stirring strain of the march and the rhythmic tramp of the marchers. The dignitaries pass and now tramp, tramp, tramp, the strong men, the selected ones, in companies and societies decked with uniforms and flags and banners are passing. "Hurrah! hurrah! hurrah!" Hear the cheering in ovation to the great man whom the city is honoring or, perhaps the cheering is wholly for the gallant marchers, tramping now to the vibrant bass of the band ahead as it blends with the increasing notes of

the next approaching division. O the inspiring, strident flutes! How the cornets and trombones join in, and the snare drums, and the deep bass drums booming all along! Oh, how can we resist keeping step with the procession! If some one at the farther end of the sidewalk line would only start, everybody would march. But, we stand and gaze while the blood leaps from heart to arteries and only our souls go marching on. The third, fourth, fifth, tenth, twentieth companies pass, and our eyes never tire of the pageant. Only when the last marcher—the old man in threadbare coat, with a bit of a limp, but carrying a banner proudly, surrounded by the motley rear guard of gamins and a scurrying dog here and there—only when the last marcher passes and the last big drum becomes a fainting "pom—pom—pom, pom, pom," do we draw a long sigh and find ourselves mingling homeward with the dissolving, chaotic crowd. The procession is past. We have seen it—one of the great sights of a lifetime—and we are glad we have seen it, glad we waited all the long hour in our place and bore the hustle and crush, because if it were not for us to be among those in the procession, we could be onlookers and cheerers and sharers in the inspiration of it all.

But, were we not in the procession? Are we not always in the glorious Procession of Life—in the mighty Procession of Humanity? It seems to me that this is the grander pageant, this the most splendid sight. All nature composes the scene; all history the vast background, all art and religion and education and play and business and war are varied accompaniments and decorations, and

each day of sunlight and shadow, filled with the sounds of its doings, divides the shifting on-coming and off-vanishing sections of our race procession as reviewed by Time. Out of the distant past comes the procession of Man. The creatures from the jungle and along the traversed route looked on the marvellous sight; the lions roared, the elephants trumpeted, the heavens flashed and thunder rolled, and Man marched on from his origin along the unending line of ascent. When the wild creatures were mostly left behind, the piping of birds and the mothers' lullabies made the music of his march, music always fainting and reviving with the mingling battle songs now overpowering the pastoral hymn and now lost in the distance, giving way to the loudening hum and reverberation of traffic and manufacture as the great human procession enters the modern cities for its Twentieth Century review. Procession of processions! O mighty onward movement of man! Waved over by heaven's gala banner whereon are rainbow stripes by day and spangling stars by night! O marchers made dazzling by the luminous orbs of the universe! O mankind multitudinous thy steps made rhythmic by the moments, and the shouts and glee, the sighs and cries, the commands and prayers of the moments! O Procession of the Human Race, viewed by The Ancient of Days and all his celestial hosts with joy!—gladly saluting!

You and I are in this procession. We are marching along, marching out beyond the sunshine, through the valley of shadows with muffled drums, on toward the future, we are journey-

ing on to destiny, to the City of God. Where are you; where am I just now? The procession of man reaches from earth to heaven, from animadom to angel-home, from protoplasm to God. What position in the wonderful line is ours, O comrade? Many are infinitely beyond; many are back in obscurity; some are next to the great leaders and hear the life of hope and the trill clarion triumph; and some hear no note—the reveille of life has not yet sounded for them. At the front are Jesus, and Gautama, and Moses, and Plato, and Alfred the Great, and Joan of Arc, and all the greatest; and way back, shambling along with the creatures from the caves and slums for companions, are the stragglers of the long procession. Do you feel sorry for those at the rear? Wave a cheer. Will they see it? Never mind. The procession of man is moving. By and by those ahead will have advanced and those midway will have reached the present leaders' position and received their signals, and the rear will have reached the central place and caught the cheer; all, in turn, shall press on to the ever advancing posts. Where are you? Where am I? Never mind, only keep on marching! Keep up with the procession! Some day we'll hear the grander music. Some day we'll thrill to higher cheering. Some day we'll march into the City of God. Then every soul in the great procession, you and I, too, comrade, will be decorated with the badge of divine royalty and given the freedom of the heavenly realm.

So, comrade, let's march along!
HAVERHILL, MASS.

If some hollow creed you doubt,
Though the whole world hoot
and shout, Doubt it.

If some nobler creed you see,
Though the world say,
“Let it be,” See it.

WHO IS A SOCIALIST?

By ELLA WHEELER WILCOX

Who is a Socialist? He is a man
 Who strives to formulate or aid a plan
 To better earth's conditions. It is he
 Who, having ears to hear and eyes to see,
 Is neither deaf nor blind when might, rough-shod,
 Treads down the rights and privileges which God
 Means for all men; the privilege to toil,
 To breathe pure air, to till the fertile soil—
 The right to live, to love, to woo, to wed,
 And earn for hungry mouths their meed of bread.

The Socialist is he who claims no more
 Than his own share from generous nature's store,
 But *that* he asks, and asks, too, that no other
 Shall claim the share of any weaker brother,
 And brand him beggar in his own domain
 To glut a mad, inordinate lust for gain.

The Socialist is one who holds the best
 Of all God's gifts is toil—the second, rest;
 He asks that all men learn the sweets of labor,
 And that no idler fatten on his neighbor.
 That all men be allowed their share of leisure,
 Nor thousands slave that one may seek his pleasure.
 Who on the Golden Rule shall dare insist—
 Behold in him the modern Socialist.

THE STRUGGLE FOR EXISTENCE.

By REV. W. A. VROOMAN.



Endowing him with reason nature deprived man of the physical weapons, tools and defences of other animals. Physically he is the most helpless of all creatures. He has neither the speed of the horse, the horn of the ox, the ear of the deer, the eye of the bird, nor the strength of the lion. But he who has reason requires not the rude weapons of the lower creatures. He who can make clubs, axes, swords, rifles and machine guns does not need an arsenal as part of his anatomy. He enters into the conflict with intelligence to subdue and use all the forces of nature in his service and cast upon his own resources he becomes an inventor and makes weapons and tools for himself.

Men began life by starting upon a career of fighting. From boomerang to battleship, from plowshare to blasting furnace, their history has been one of universal warfare. In the battle for bread and luxury, force and fraud have been the chief means of conquest and the weakest have been ruthlessly crushed. This has been so in every department of life. In politics, industry, commerce, society—and even in religion also—the controlling maxim has been, "Every man for himself and the devil take the hindmost." This rule of selfishness is proclaimed in every hoof and

horn, every fang and claw, every club and gun of all creation.

The brutish selfishness in human nature is evidence of blood relationship with the jungle. Whether man has acquired this by a Fall from primeval goodness or finds it as an evidence of his pedigree; whether orthodoxy or evolution give the time explanation the ugly fact remains. This spirit develops under the conditions of social strife into the many malignant types of rapacity and cruelty which characterize the human struggle for existence, for wealth, for power and for pleasure.

There are some who still contend that this ancient method is the divinely ordered law for society. They dignify it by calling it "competition." In the jungle in is ferocity and brutality but among men it is only "competition." The defenders of this system say that this method has for ages weeded out the biologically imperfect and tends to the survival of the fittest. The method has been good for beasts, why should it fail with men? It does not seem to occur to these biological sociologists that a method which might improve bruteness and make the lion king of the jungle, might brutalize manhood and make a Bonaparteking of men. If it be the divine order to subjugate the weak to the strong and to cheat the innocent by fraud, if it be the divine order to plunge society into universal warfare, social, military and industrial and to crown despots as the favorites of God—then let the maddening struggle continue. Let the apostles and martyrs perish and the poor swelter in the slums! Let Nero reign and monopoly control legislation!

But in the evolution of the animal world there are no moral problems for the brutes to solve. There are no compunctious of conscience. The

struggle is *unmoral*. All enter into the warfare for existence upon equal terms of freedom from moral law. The unscrupulous shark meets no conscientious whaler. In the jungle and the sea no vision of moral law, no sense of sin, no heroic pursuit of a spiritual ideal for a moment paralyzes paw or fire in the pursuit of prey. The morally superior are not disarmed by their high principles and sacrificed to the fury of the wicked. Evolution may proceed according to the relentless law of competition for moral elements have not yet entered to complicate the problem. This same method however, may work only disaster and calamity in human society. Social evolution conducted upon lines of strife and competition may crush those higher elements of character which distinguish men from brutes. Moral confusion and degradation must result. The practice of the same method among men and brutes can only result in brutalizing men. This is precisely what we observe. In universal competition a tender conscience or a sensitive heart is a disadvantage to be sustained only by the exercise of a devout religious faith. That cannot be the divine order of human society which sacrifices the weak to the strong and gives the inheritance of the earth to Force and Fraud.

Another fact should be noticed. In the jungle and the sea competition is in the open field. All creatures enter the arena upon equal terms. Not one suffers a disadvantage through the legal documents of another or the legislative blunders and crimes of the past. Not one comes into the tournament with any royal prerogatives or special privileges, with any monopolies or hereditary wealth. No salmon can produce a title-deed to the mouth of the Frazer or Columbia river nor a mortgage on any of the tributaries. No Sir Pelican Omniv-

orous, distinguished capitalist from principle of struggle for existence Salmonopolis, ever by political pullor and competition for the benefits of public grant secured a monopoly of life cannot be Christian. Injustice the free waters of his race, with and inhumanity must result. The law power to exact tribute to the full paying of the jungle and the sea work among men. We have tried it for a long time and many nations have perished in the practice of it. The competitions of nature are not restricted by any of the laws, precedents and traditions of civilization. Whatever results are now seen in the slums of natural advantages there may be our cities, in drunkenness and crime, in poverty and prostitution, in the strife found in universal competition can be secured only in the fair field of nature. The conditions for securing any such advantages are absent from human society. Competition among men is not upon fair and equal terms.

The battle of naked Indians with American machine guns is not a fair fight. It can only be a massacre. Nor is commercial and industrial competition today upon any fairer terms. What chance has one poor working-man in a conflict with a corporation? What hope of success has a small capitalist in competition with a Trust? The strong, through natural ability or by hereditary privileges, or by fortunate speculation or by purchased legislation or by private control of collective wealth, is given unfair advantages, which destroy fair competition and establish a new kind of serfdom. The centralization of wealth which is proceeding with such amazing rapidity shows how rapidly real competition is being destroyed. The end of the process naturally is the cooperation of the powerful in the subjugation and exploitation of the powerless.

A civilization developed on this

According to Christ, the ancient law which was in force through ages of animal evolution must not be obeyed by men. The social philosophy of Christianity is spelled in four letters—L-O-V-E. According to this, human society can reach perfection and happiness, only by dropping the military and industrial methods of warfare, and by uniting all men in the co-operations of Love. The world learns this lesson but slowly. Experience is teaching men the wisdom which they refused to learn from Christ or any social philosopher. The experience of men is driving them to Socialism as a means to escape the evils of plutocracy. Industrial democracy is following fast on political democracy. Liberty seems only a phantom to multitudes without it. Christianity theoretically proclaims Brotherhood, and Socialism would make it an industrial fact.

TWO OF A KIND

1775

1902

The rights and interests of the American colonists will be looked after and cared for not by the agitators and rebels, but by the kind Christian gentlemen who I, as the direct representative of God, have appointed to look after my lands in the western world.—King George.

The rights and interests of the laboring men will be looked after and cared for, not by the agitators, but by the Christian men to whom God, in His infinite wisdom, has given the control of the property interests of the country.—President Baer.

CLASS-CONSCIOUSNESS.

By FATHER THOS. J. HAGERTY.



TO the average man, especially when he chances to be a small capitalist, the term "class-consciousness" spells the passion of sullen toil against all that world which lies above the grime and wretchedness of field and factory, and throbs with the blind fury of the worker who knows no hope save in the ruin of things. He looks upon Socialism, therefore, as a dangerous force whose chief function is to stir up envy and hate in the brains of workingmen against the rich in high places. The truth is that he measures all things with the rule of self-interest and holds the larger concept of brotherhood harmless enough in theory but most baneful when its practise would touch the hoards of commerce.

Class-consciousness, in reality, simply means the recognition of the basic equality of all labor as the source of wealth and the fundamental right of every man to the full product of his toil, as against

"the sordid lust of self,
The grovelling hope of interest and gold,
Unqualified, unmingled, unredeemed
Even by hypocrisy."

The need for this class-consciousness grows out of the fact that the machine is rapidly breaking up the aristocracies of trade and absorbing the skill of the most exclusive crafts. Labor, or human effort intelligently directed in the production of wealth, is becoming a common factor irrespective of the mode and cleverness of its application. Class-consciousness seeks to bring this fact home to the highly-skilled mechanic as well as to

"The slaves by force or famine driven
Beneath a vulgar master, to perform
A task of cold and brutal drudgery;—
Hardened to hope, insensible to fear,
Scarce living pulleys of a dead machine,
Mere wheels of work and articles of trade
That grace the proud and noisy pomp
of wealth."

When all these fully understand their absolute interdependence and their common rights as wealth-producers, they become conscious of their solidarity as a class. This consciousness, however, is not final in its effect; for it is only a unifying guidance to that victory in the class-struggle between labor and capital, between producers and non-producers which must eventually wipe out all class distinctions.

The triumph of the wage-workers over the hosts of interest, rent and profit will leave only one class into which all men must be enrolled—the class of workers. Provincial and national differences will no longer dominate the affairs of the world. Patriotism, as we now understand it, will vanish. It is only an exaggerated class-struggle; and it has its origin in the battle of one nation against another for industrial supremacy. It is, in its very essence, a denial of the immanent humanity of all peoples and of the cosmic rights of every son of God. Under Socialism it must give way to the universal brotherhood of man.

Class-consciousness must broaden out into race-consciousness. The war of man against man must cease and peace enfold the nations in a world-fellowship of wealth and happiness.

VAN BUREN, ARK.

He serves all who dares be true.
—Emerson.

MENTAL THERAPEUTICS

By HERBERT A. PARKYN, M. D., C. M.



It is a common belief among charlatans.

physicians who lack a knowledge of Suggestive Therapeutics, that no cures of genuine troubles are made by such forms of treatment as Christian Science, etc. They will admit that this sect is growing stronger every year and that many of the wealthiest and most influential persons are joining the Metaphysical Movement; notwithstanding, they say "Ob, it is only a fad which will soon die out. These healers may be curing hypochondriacs, hysterical or emotional persons suffering from imaginary complaints, but they do not cure genuine physical ailments, and the failures which will naturally follow their attempts to treat genuine troubles will soon sound the death knell of this system of healing!"

Let me say to any physician who may be holding such belief, that he is laboring under the greatest error of his life—one which, unless removed, is likely to affect his pocket-book and his success in the near future.

Every day brings forth hundreds of cures of genuine troubles which are credited to the subtle workings of Christian or Mental Science, and every cure convinces hundreds of people that after all, there may be some good in it. The average laymen is unacquainted with the causation and cure of disease, and if a friend has been cured by any system of treatment, that circumstance is sufficient to arouse a belief in his mind that there must be some virtue in that special form of healing, even though it be generally decried as a

Systems of natural, drugless forms of healing are springing up and spreading at a terrific rate. Every fair sized town or city in the union has its Schools of Magnetic Healing, Christian Science, Hypnotism, Vitapathy, Osteopathy, etc., and curious as it may seem, the aggregate number of students in attendance at these schools in a year, is almost double the aggregate attendance at the medical schools in this country. Every graduate from these schools locates somewhere, and through the liberty of the press and other forms of printer's ink, is surrounded by a clientele in a month or two, that the average young physician is not likely to secure in several years of ethical practice.

To be sure, the majority of patients who seeks relief from these drugless systems of healing, are sufferers from chronic troubles. Many of these patients are cured, and most of them declare they receive some benefit. If a patient be cured of a chronic trouble by one of these healers, his relatives and friends seek that healer when suffering from acute troubles; believing that if it is possible for a healer to cure a chronic trouble, he certainly will have no difficulty in removing an acute one. The healer, in short order, has his offices with cases of every description and rapidly builds a great reputation, for the majority of acute troubles, as every physician knows, will disappear without the assistance of any system of healing whatever. But if a healer has had anything to do with an acute case, and the patient recovers, the healer gets the credit for the cure.

From the observations I have been

able to make, and the reports I have received, I find that the Mental Scientists, Magnetic Healers, etc., all over the country, seem to be uniformly successful from a financial point of view; and they are able to obtain gilded testimonials from most of the people whom they have treated.

Many years ago, after I had demonstrated to my entire satisfaction the value of suggestion as a therapeutic agent, I predicted that unless our medical colleges instituted a course in Suggestive Therapeutics, and unless graduated physicians took up the study of Medical Psychology, the time would come when laws restricting the practice of medicine to graduates of regular medical colleges, would become a thing of the past. That this prediction was not chimerical, is already manifest, for today there are "healers" of every description, in every town and city, in every state in the Union, and the medical laws are uniformly powerless to prevent them from practising. Occasionally we hear of one of these healers being convicted for practising without a license from the state board of health; but where one of them has been convicted, a hundred have been permitted to continue practising, and a dozen have come to take the place of the convicted one.

At the present moment a movement is on foot among the mental, magnetic, and other healers, to form a national union for mutual protection. When this union is formed (as doubtless it will be) it will represent greater numerical strength than the physicians of the United States do; and when the scores of followers of each healer are added to the number, it is very evident our conservative physicians will have a tough proposition to face. Already in several of the states the medical acts have been vetoed, and the more these healers are prosecuted, the sooner will the

prediction I made be verified. The other Richmond is in the field, and there is but one thing left for our physicians to do, i. e., to study the force by which these healers make their cures, and employ it themselves. When they do this, and teach their followers what suggestion is, and how these healers make their cures, Christian Science, Magnetic Healing, etc., will die a natural death; for these systems of healing fail in many instances in which a physician would be successful, and physicians who do not understand suggestive therapeutics fail in many instances in which a mental healer would be successful. The proper system is a combined one, and a physician who has a knowledge of suggestion is the master and superior of a healer without medical training, or a physician without a knowledge of suggestive therapeutics.

It has been my experience that if ten average physicians be asked what they think about suggestive therapeutics, nine of them will say that it is a fake, or a fad, and that they have not time to investigate such nonsense. Poor fellows! It is just this narrow-minded bigotry that has brought about this crisis. They refuse to study the law of suggestion and employ it, still they wish to prosecute any one who attempts without a license to use it. A contemporary humorously signifies the situation in this way,

First doctor: "There's a new psychologist in town curing lots of people."

Second doctor: "Is that so? We must have the rascal arrested!"

Imagine what the laity would say if the doctors refused to employ either chloroform or ether, or to investigate their merits for surgical operations, and passed laws to prevent any one else from using them. The laity, having familiarized themselves with the advantages of these wonderful

blessings, would rise up in their wrath and crush such conservatism. Now this is exactly what is being done with suggestive therapeutics. The laymen are familiarizing themselves with the subject and are healing and being healed by it in various guises, and they will soon be called upon to pronounce for or against it.

Physicians are not the class who will be permitted to pass final judgment on the practice of the healing art. The hundreds of thousands of Christian Scientists, Magnetic Healers, Neuropathists, Hypnotists, etc., with their legions of followers, will certainly have something to say in the matter.

CHICAGO, ILL.

THE NEW DAY.

By REV. EDWARD E. HALE.

Men will not be content to live every man for himself, nor to die every man for himself. In work, in art, in study, in trade,—in all life, indeed,—the children of God, called by a Saviour's voice, will wish to live in the common cause. They will live for the common wealth,—this is the modern phrase. They will bear each other's burdens,—this is the phrase of Paul. They will live the life of Love. And it will prove true, as it was promised, that all things are added to the community which thus seeks the Kingdom of God and His Righteousness.

ON THE FIRING LINE

By WINFIELD R. GAYLORD.



WHAT are we trying to do "on the firing line?" We are trying to get

people to see that Socialism is purely an economic proposition, based upon modern evolution-

ary science, that it does not attack religion nor the family; and that it aims to do for economic freedom what the men of 1776 did for political freedom.

Do you know—That the organizers of the Socialist party in ten states are ministers?

—That every sixth voter in Milwaukee, and every third voter in Sheboygan are socialists?

—That there are whole election districts in Pennsylvania that have no ticket in the field this fall but the Socialist?

—That Mark Hanna prophesies that

"the next great political struggle will be between republicanism and Socialism?"

Everybody is talking Socialism since the coal trouble. Some of the people don't know it. But Socialists are putting their tags on the demand for government ownership of the coal mines everywhere.

The shots that count. Industrial Tyranny, owing to "property rights;" Panics, owing to the profit system and "over-production;" and Immorality, owing to competition and the "survival of the fittest."

Here is the "incentive" business boiled down. There are three incentives, the stomach incentive, the honor incentive, and the mastery incentive. The first two will always operate. The last one is out of date, does harm to all, and ought to be eliminated. Socialism will eliminate

it and stand for the incentive of honor. Its measure of manhood is bigger than a "dinner pail."

Say! you fellows that do not believe in Socialism—what book on scientific socialism have you read? You don't even criticise Mrs. Eddy without at least trying to read her book.

Socialists have a shrewd suspicion that President Roosevelt has been "on the firing line" of late, and has found use for all the nerve he had.

We don't expect to elect our candidates in Wisconsin this year, but we do expect to put up a vote big enough to serve as a splendid object-lesson in the educational campaign that begins Nov. 5th.

Speaking of "object-lessons," Socialists are under so many obligations to President Baer, that some of them call him "Comrade Baer."

Tell it not in Gath! The principal campaign speech of the Milwaukee Socialists was delivered in the Grand Avenue Congregational Church, by Comrade Eugene V. Debs.

Old party ties were never as fragile as now. The conditions are ripening for another political landslide.

There is likely to be some new history made within the next few months. Watch Congress and the Coal Trust.

Wanted: One "millionaire socialist" for every state in the Union, to furnish funds for an educational campaign, which shall insure a peaceful solution of the trust problem. This is really life insurance for these same millionaires, because if violence should ever break out, the French Revolution would be child's play beside the scenes that would occur.



New recruits are appearing in the field constantly. One of the latest is the Rev. G. H. Marsh of Plymouth, Wis., who recently preached a sermon expounding and approving Socialism.

AT THE FRONT.

RELIGION'S REAL DANGER

By FRANCES POWER COBBE.

There is but one real danger to which Religion can be exposed. It is, that its accredited teachers should so persistently cloak it and wrap it up in the garb of error that men will strive to kill it as a foe, when, if they but saw it in its own garments, they would welcome it to their hearts. Educated men, calm, studious, passionless men of leisure, may go on patiently year after year, dividing in their own minds the credible and the incredible in their theologies. But the masses

of mankind, the busy, hard-trying men of the field and the office, will never do this.

They will make away with the whole matter (so far as man may ever make away with religion), if their teachers will obstinately go on forcing down their throats the doctrines they have once seen to be errors along with those eternal truths they would fain accept and feed upon as the bread of life. Safety here as in all things beside, lies in the simple truth.

No one could tell me where my Soul might be.
I searched for God but God eluded me.
I sought my brother out, and found
all three.—*Ernest H. Crosby.*

Applaud us when we run;
Console us when we fall;
Cheer us when we recover;
But for God's sake let us pass on.
—*Burke.*

The Vanguard

WE BELIEVE IN THE FATHERHOOD OF GOD; IN THE BROTHERHOOD OF MAN; IN THE CO-OPERATIVE COMMONWEALTH; IN CONTINUOUS INSPIRATION; IN PROGRESSIVE REVELATION; IN SPIRITUAL UNFOLDMENT; IN MORAL EVOLUTION; IN MENTAL HARMONY; IN PHYSICAL HEALTH; AND IN THE KINGDOM OF GOD, HERE AND NOW AND EVERYWHERE AND ALWAYS.

With
the
Editor



WHAT WE STAND FOR

The aim of this magazine is to promote clear thinking and right action in relation to the great social and religious questions of the day. In hearty sympathy with all seekers after truth and workers for human betterment, THE VANGUARD will devote special attention to three advance movements which we believe are destined, more than any others, within the present century, to diminish the load of superstition, sorrow and suffering now pressing upon the race and to help forward the kingdom of God.

I. RATIONAL RELIGION

The general acceptance of theistic evolution and the assured results of modern Biblical study have given us a new theology before which the mists of mediævalism and materialism are being scattered as the darkness flees at the dawn of day. THE VANGUARD believes thoroughly in the religion of love and service which Jesus lived and taught; it also be-

lieves in the facts of science and the rights of reason, and will seek to interpret the gospel for today in accordance therewith.

II. SCIENTIFIC SOCIALISM.

Students of social science, from Herbert Spencer to Benjamin Kidd, declare Socialism to be the next stage in industrial development which is to succeed the present competitive wage system. It is already a clearly defined movement in America and is winning support from the best brain and brawn of our country at a marvellous rate. Only the ignorant regard it as allied to anarchy or atheism, only the prejudiced view it with alarm or suspicion. THE VANGUARD believes it to be the safe and efficient political remedy for existing social disorders, and advocates the collective ownership of the means of production and distribution.

III. PRACTICAL PSYCHOLOGY

What is popularly known as the New Thought, or metaphysical movement, continues to spread and to demonstrate the value and importance of mental control and psychic culture. It has stimulated study of the laws of mentality on the part of specialists whose researches and experiments are furnishing material for a new pathology, as well as shedding much light upon many problems of man's spiritual life. THE VANGUARD will discuss this subject in a sane and helpful manner.

Believing there is room and need for a periodical which will stand for the ideals which these three movements represent, and which will bring together these three currents of advance thought and thus aid in the actualization of these ideals, THE VANGUARD takes its place among the progressive journals of today.

We invite correspondence from our readers. But "boil it down."

EDITORIAL NOTES

Whose likeness could be more appropriate on the cover of the first issue of THE VANGUARD than that of Edward Everett Hale? Himself a noble embodiment of the truth he states so finely, he continues to "serve the world" generously with brain and pen and heart and voice. In the eighty-first year of his life he is still in the vanguard, "looking forward, not backward and lending a hand," a true prophet of the new century.

Some one has suggested for President of the United States in 1904, George F. Hoar of Massachusetts. Senator Hoar is a grand, good man, well deserving such an honor, but we cannot second the proposal for the reason that President Roosevelt is doing too well to be allowed to retire. His "round" with the coal barons proved him every inch a man and we wish we might keep him in office at least until the Co-operative Commonwealth is ushered in. By that time he bids fair to be a full fledged Socialist and we may want to re-elect him on that ticket. He now declares that "the government might with safety own the railroads." Surely! but why not also the coal mines, and the oil wells, and the steel works, and sugar refineries and so on? Why not the whole plant? And why not also have the people own the government? Watch Socialism grow. And watch the President grow.

If the old heathen dramatist could declare, "I am a man; naught that is human deem I foreign to me," how much warmer and stronger might we expect the interest of every Christian to be in every movement that seeks the welfare of humanity! Yet until recent years the churches have been strangely dumb in the presence of gigantic social wrongs; and the condi-

tions which produce poverty and crime have met with little attention or rebuke from the pulpit.

But the day of better things is at hand. Preaching a heaven to come for men and women in the pangs of a present social hell is becoming a thing of the past. Ministers are beginning to see that "Thy Kingdom Come" meant, when it was uttered, a better and happier world on this side of the grave; and that following in the footsteps of the Master, who smote injustice with a mailed hand, means the redressing of social wrongs and the proclaiming of liberty to the captives of industrial oppression. Realization of the truth that Christianity means Brotherhood is urging Christian men in increasing numbers to identify themselves with the Socialist movement as that which offers the only definite and practical program of political action for the solution of the social problem.

Just as we go to press the report of Dr. Lyman Abbott's lecture at Yale College comes to hand. We have only room for a paragraph now. Speaking on "Socialism as a fact of the future" he said: "I believe the movement toward Socialism in this country to be irresistible, and I believe, too, it ought not to be resisted."

The coal strike resulted in a great vindication of John Mitchell and his men. We fully believe in the Trades Union movement. Our next issue will treat of its relation to Socialism.

The Adult Suffrage Act which provides that every woman shall have the same right to vote in Australian elections as the men, has passed both Houses of the Federal Parliament. Australia can thus claim to be the first country which has fully recognized the political rights of

women as being on a perfect equality with those of men.

In the United States the equal suffrage movement continues to make progress, but the only political party that stands unequivocally for woman's enfranchisement is the Socialist party.

The teachers of the country are being urged to organization and union after the order of a *bona fide* Federation of Labor. They have been asked to confer with this organization and entering it they will secure its full support even to the indorsement of a strike. The tyranny of Boards of Education, now too largely under appointment by the political preference, is the cause of the helplessness of the teachers who are asking for better wages, more humane treatment and surer permanence of situation.

GREETINGS TO THE EDITOR

MY DEAR MR. SPENCE:—

I shall see THE VANGUARD with great interest. I am sure that every such effort helps. Sometimes it helps in a proportion much larger than the modesty of the founders proposed.

The name itself gives good omen for the journal. Whoever hopes for a better world in the new century must be glad to see simple statements of the methods which the century must follow in the discharge of its great duties. THE VANGUARD exists, as I suppose, to place those methods before its readers.

Truly yours,

EDWARD E. HALE.

BOSTON, MASS.

MY DEAR MR. SPENCE:—

Here is good cheer and God-speed to you and THE VANGUARD. I write to ask that you put The Commons on the exchange list from the start. We

Will You Help?

THE VANGUARD is intended to reach wide-awake thinking people of every class and station. There are thousands of such people in this country who would be glad to subscribe for our magazine did they know about it. We therefore request present readers to send us the names of the brightest of their friends that we may send them sample copies. Better still, get up a club of three subscribers for one dollar. Help us to place THE VANGUARD in as many homes as possible this fall and winter. The good that we can do let us do at once.

A large number of advance subscriptions fall due with this issue. Will our friends please remit promptly and save us the trouble and expense of sending bills?

have already reciprocated the service.

Yours very truly,

GRAHAM TAYLOR.

CHICAGO, ILL.

MY DEAR COMRADE:—

Best wishes for the success of your magazine. It is a most laudable undertaking and should meet with much favor. "The field is ready." Believe me.

Yours fraternally,

EUGENE V. DEBS.

TERRE HAUTE, IND.

MY DEAR COMRADE:—

We cannot have too many papers in favor of Socialism. The darkness is still so thick in many places that more torch-bearers are needed in the van. So long as a single shadow of economic ignorance or bigotry skulks athwart men's vision more light will be exigent.

Wishing you unlimited success, I am,

Fraternally yours,

THOS. J. HAGERTY.

VAN BUREN, ARK.

BOOKS WORTH READING

The Apostles' Creed.—BY ARCHIBALD HOPKINS. NEW YORK: G. P. PUTNAM'S SONS. \$1 00.



THE author of this book is clerk of the United States Court of Claims, Washington, D. C., and a son of the great educator and theologian, the late Rev. Dr. Mark Hopkins, president of Williams College.

While the book contains little that is new to scholars, it is the valuable expression of an earnest layman who does his own thinking and who wishes to incite others to think sincerely in religious matters. Mr. Hopkins is not an iconoclast nor does he question the essentials of pure and reasonable religion, but his work is in rather startling contrast to the orthodox views held by his father. Analyzing the clauses of the famous old creed, he finds scarcely a single proposition in it which could be supported in a court of law, and he believes that this ancient symbol, formulated by an ignorant partisan council, under the moral and military domination of a pagan emperor, should be abandoned as a test of present day Christianity.

"Suppose," he argues, "that a medical council, having met 300 years after the death of Æsculapius, had gathered up as much as possible of the traditions of his life and methods, and by a majority vote, coerced by an imperious ruler, adopted a creed which every aspirant for the degree of M. D. must throughout all time solemnly assert he believes and will always continue to believe or be deprived of his right to practice and his means of livelihood. Who would ever employ such a doctor? That is just what the church requires of the clergy, and we believe that it narrows them and cripples their highest usefulness as much as a similar course in medicine would injure the doctors."

Mr. Hopkins holds that anyone who

pledges himself always to believe a creed is committing mental suicide. Such a man can never go through any complete intellectual process on any subject affecting that creed with thorough honesty and without regard to results. Creeds have their place as the expression and consensus of opinion from time to time, but there is no more reason for adhering inflexibly to a series of propositions in religion, which are stated as matters of fact without satisfactory evidence, than there is for doing the same thing in political economy, medicine, art, or geology. He continues:

"The genuine, thoroughgoing, fearless seeker after truth does not stop along the road and tie himself forever to some formulistic hitchingpost. The progress of those who do consists in marking time on the dusty highway; greater multitudes than ever before are tramping past them toward the growing light, and some of those who are left behind fancy that as they are going through the motions they, too, must be advancing."

Then Mr. Hopkins goes on to give several solid pages of names of great and good men and women who have been "heretics and "infidels" from the ecclesiastical view-point. The exhibit is undeniably striking and will gratify many who read the book and seek to serve God without the aid and "comfort" of mediæval theology. The author scarcely overstates the case when he says that these names represent "substantially all that is greatest and best." Yet all those great ones, including Lincoln and Grant, Emerson and Lowell, must "without doubt perish everlastingly." Not having "believed" they must be consigned to some place outside the orthodox heaven. "What happiness to go there!" exclaims the author.

It is not often that men in Mr. Hopkins' position are so frank and so

earnest in demanding that religion shall be freed from superstition and in seeking to interest every day men of affairs to think seriously about those things that make for righteousness. The book reveals profound research in Biblical and other literature, is evidently the product of much labor, and is written in a clear and attractive style.

Principles of Western Civilization:—BENJAMIN KIDD. NEW YORK. THE MACMILLAN CO. \$2.00 NET, (POSTAGE 13 CENTS.)

This is one of the most important books of the year and one that is likely to be talked about and referred to for many years. In its 500 well written pages there is a wealth of learning and thought. Mr. Kidd is well known through his "Social Evolution" published in 1844, since which time he has been devoting himself to the colossal task of elaborating a new system of evolutionary philosophy. The volume before us, though complete in itself, is the first of a series of volumes devoted to this end.

In no work dealing with the social conditions of our time is the "trust" discussed in so clear and able a manner. Speaking of this greatest social phenomena of our day and its relation to progress, the author says it stands as a colossal boulder blocking the way to the future. In its present form it is merely a transference of the methods of feudalism from a military to an economic basis. The baneful effects of competition are shown in its relation to child labor. If there be ten competing companies, nine of which decide not to employ children, while the head of the tenth throws aside all scruple and turns out a cheaper product by employing children, all the other nine are forced to come down to that one man's moral level. Our business morals are compelled to seek the level of the basest competitor. Thus the industrial

monopoly embodies the most selfish tyranny and is the most deadly enemy of true progress.

Pointing out the likeness between the gifts of feudal barons to the church and those of our millionaires to libraries and colleges, he deprecates the social deterioration which such "charity" inevitably produces.

Mr. Kidd believes that the force which will overthrow economic tyranny is the growing idea of human equality. And he sees the solution already looming into sight in the Socialistic movement of our time—the state ownership of public utilities. This he believes is the force that will clear the way for the future progress of the Anglo-Saxon race. Such a conclusion, coming from such a source, will carry great weight. It is surely time for men of thought to give Socialism serious and unbiased study.

The Psychology of Suggestion:—A RESEARCH INTO THE SUBCONSCIOUS NATURE OF MAN AND SOCIETY. BY BORIS SIDIS, M. A. PH. D. NEW YORK. D. APPLETON & CO. \$1.75.

The work upon which the discussion of the subject announced in the title of this book is based was done, in part, in the psychological laboratory at Harvard. It therefore contains the conclusions of a specialist in this department and it is the work of specialists that we need in this field at present. The book is divided into three parts, the first relating to "Suggestibility," the second to "Self" and the third to "Society." Much of the discussion can be fairly reviewed only by an expert in the study of hypnotism, somnambulism, etc. But the experiments are simple and intensely interesting. Space forbids any detailed report, but we may say that

All publications mentioned in this department may be procured from the VANGUARD PRESS at quoted prices.

they throw much light on the many popular manias and social delusions due to the abnormal excitement which Dr. Boris says "runs riot in business panics, revels in the crowd, storms in the mob, and shouts in the camp meeting." While unable to accept in full the author's conclusions we welcome this book as an able and readable discussion of many questions of greatest moment. It is a valuable contribution to new thought literature.

LITERARY NOTES

GOOD HEALTH—BATTLE CREEK, MICH., for October has a fine article by the editor on "In Tune with the Infinite." Prof. M. V. O'Shea writes on "Study out of School Hours," a practical discussion of child life.

MARRIAGE AND MORALITY is the title of a little book by Dr. Paul Edwards, dealing with a vital subject in a sensible manner. Published by the author; 4713 PRAIRIE AVE., CHICAGO; 50c.

THE APPEAL TO REASON—GIRARD, KANSAS, continues to be the stalwart advocate of Socialism. Its circulation is now 200,000 each week regularly. During the campaign it has been issuing 400,000 copies weekly. An indication of the rapid growth of Socialist sentiment.

THE MAIL ORDER JOURNAL—119 DEARBORN ST., CHICAGO, is undoubtedly the best trade paper of its class and would seem to be indispensable to anyone engaged in the line of business it represents.

WHAT WOMEN SHOULD KNOW—713 TREMONT TEMPLE, BOSTON, is an excellent monthly devoted to Domestic Science, Physical Culture, Fancy Work, etc. 50 cents a year.

THE COMING NATION, RICH HILL, MO., under its new management is a splendid Socialist weekly, and improves with each issue. Our readers would do well to send for sample copy.

TRIFLES

"Uncle William, are you troubled about the hereafter?" "No, suh; it's de wharf' ob de herein what keeps me guessin'!"

First Little Girl—"The doctor brought us twins yesterday!" Second Little Girl—"That's where you made a mistake. You should have had a homœopath!"

J. Pierpont Morgan was showing some friends through his kennels the other day, and one of them expressed great admiration for an imported setter. "Yes, he's a fine dog. His name is Russell Sage." How did you come to give him that name?" "Well, he never loses a scent."

Sunday School Superintendent—"Who led the children of Israel into Canaan? Will one of the smaller boys answer?"

(No reply.)

Superintendent (somewhat sternly)—"Can no one tell? Little boy on that seat next to the aisle—who led the children of Israel into Canaan?"

Little Boy (badly frightened)—"It wasn't me. I—I just moved yere last week fr'm Mizzoury."

When at last a physician came and settled among them, the people wondered.

"Nobody is ever sick here," they said.

"Of course not, with no medical assistance at hand," said the doctor, smiling at their simplicity in spite of his determination to be courteous.

A minister passing along the road one day, observed a number of boys in a circle with a small dog in the center. He inquired what they were doing, when one said they were telling lies, and he who told the biggest lie got the dog.

"Dear me," said the minister, "I am ashamed to hear of you telling lies. When I was a boy like you I never told a lie."

"Hand him de dog," said one of the boys. "He's won de prize."

Clergyman (lately come to parish)—"Your neighbor, Smith, says my sermons are rubbish." Farmer—"Ah, ye need n't mind 'im, sir; he's merely a mouth-piece for other folks."

FOR PEOPLE WHO THINK



According to the last census report there are 5,319,912 women engaged in manual labor of various kinds in the United States. Prosperity, eh?

In Japan every child is taught to write with both hands. In this country there are 2,600,000 children that are not taught to write at all. They are too busy working with both hands to learn to write with one.

Julian Ralph reports that \$13,200,000 was wagered on the Saratoga race track during the season. It would seem that some people have "money to burn."

"We are coming," says Prof. Graham Taylor, "to a religion that is a democracy and a democracy that is a religion."

"Socialism," says Prof. John G. Brooks, "is growing in all countries with a rapidity that cannot be kept track of with statistics."

I am the slave of that man who controls the means of my existence.—*Carl Marx*.

"When private property is affected with a public interest it ceases to be *juris priviti* (the subject of mere private property) only."—*United States Court*.—*Munn vs. Illinois*.

The words republican and democrat have ceased to carry any significance. They are remnants of the

dead past. They are obstructions to a healthful national growth, and a paralysis upon the political training of young men.—*N. Y. Evening Post*.

"Socialism," says Rev. F. M. Sprague, "is often summarily dismissed with the remark that 'the time is not ripe for it.' Socialists have no idea of harvesting a crop before it is ripe. They do contend, however, that the unripeness of the crop is no reason for not cultivating it."

The Christ of the 20th century is not exactly the same as the sectarian Christ of the 19th, or the dogmatic Christ of the 17th, or the officered Christ of the 13th, or the metaphysical Christ of the 4th, or even the Christ after the flesh which Paul had already outgrown in the first. The Christ of the 20th century is pre-eminently the social Christ, and as such is greater than all that has gone before.—*President Wm. De Witt Hyde*.

Edward Everett Hale says in a recent issue of the *Boston Post*: "The strike has brought nearer the inevitable solution of the coal question. This is the public ownership and control of the coal mines, first by the state of Pennsylvania and ultimately by the nation. In a republican government it is not possible, as it is not right, that 20 men shall control a supply which the good God has given for mankind."

To which the *Post* adds: "President Baer has helped a great many people to get rid of their conservative prejudices by his assumption of a God-given right to control the earth by the few to the exclusion of the many."

NUGGETS

Father Taylor's prayer: "O Lord, deliver us from bigotry and bad rum; Thou knowest which is worse—I don't."

The liberty with which Christ makes us free is a liberty from the old yoke of bondage. It is freedom from a fixed ritual; it is freedom from the direction of any body of men who shall

presume to dictate to us our opinions.
Rev. Edward Everett Hale, D. D.

All the while keep the upward windows open.—*Brooks*.

He who acts unjustly, acts unjustly to himself, because he makes himself bad.—*Marcus Aurelius*.

Brotherhood.

By Edwin Markham.

The crest and crowning of all good,
Life's final star, is BROTHERHOOD;
For it will bring again to Earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race,
And till it comes, we men are slaves,
And travel downward to the dust of
graves.

Come, clear the way, then, clear the
way;
Blind creeds and kings have had their
day,
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran;
Make way for Brotherhood—make
way for MAN.

A Man Must Live.

By Charlotte Perkins Gilman.

A man must live. We justify
Low shift and trick to treason high,
A little vote for a little gold
For a whole senate bought and sold,
By this self-evident reply.

But is it so? Pray tell me why
Life at such a cost you have to buy?
In what religion were you told
A man must live?

There are times when a man must die,
Imagine, for a battle cry,
From soldiers, with a sword to hold—
From soldiers with the flag unrolled;
This coward's whine, this liar's lie—
A man must live!

By Right Divine.

By J. A. Edgerton.

When rogues would fill the human
mind
With some transparent lie,
They always claim it countersigned
And sanctioned from on high.
A case will make this statement plain:
The right divine of kings to reign.

This lie was shot to death, in part,
A hundred years ago,
But now the tricksters seek to start
An equal falsehood, so
You hear proclaimed by every fool
The right divine of gold to rule.
Ere long, when they grow bold enough

To make their purpose clear,
And throw the mask of pretense off,
We may expect to hear
The pious knaves make this appeal:
The right divine of thieves to steal.

I seem to hear another cry
That comes from all around.
Beginning low, it rises high,
A deep and growing sound,
That claims, in no uncertain tone,
The human right to have our own.

That cry is filled with dire distress
And angry discontent;
With tones of want and wretchedness
While into these are bent
Stern under voices, that demand
The human right to life and land.

From torrid zone to frigid snows,
'Tis heard in every place.
It ever louder, deeper grows,
Until it thrills the race;
And thunders forth from sea to sea
The human right to liberty.

No longer let us hear that fraud
Is sanctioned from on high;
No longer tell mankind that God
Will consecrate a lie;
But let this truth forever shine:
The human right is the divine.

Thanksgiving Song.

By Herbert N. Casson.

I'm thankful that the sun and moon
Are both hung up so high
That no rich robber's hand can stretch
And pull them from the sky.
If they hung low, I have no doubt,
The "enterprising" class
Would legislate to take them down
And light the world with gas.

I'm thankful that the shining stars
Are far beyond our reach,
And that the rolling planets, too,
Are deaf from human speech.
If they were near, I'm very sure
Some men would own the skies,
And manage the whole universe
By private "enterprise."

I'm thankful that the God of all,
Whose laws we must obey,
Has changed his plans for making
man
By making him from clay.
If He had not, it's very clear,
'Twould be a doleful case,
Some man would form a big clay trust
And stop the human race.

SOCIALIST SIFTINGS.

WHAT THEY SAY.

"Socialism being the product of social evolution the only danger lies in obstructing it."—Rev. F. M. Sprague.

The competitive system is against good government against Christianity, against the church of Jesus Christ. The church ought to lead the crusade against it.—Rev. A. C. Bane, (Methodist.) *San Francisco.*

"God gives us great scoundrels as texts for anti-slavery sermons," said Wendell Phillips. In view of Mr. Baer's recent outbreaks we might add: "And He gives us great fools for the same purpose." Baer has done a great service for Socialism—but we owe him no thanks for it—*The Worker.*

Socialism is Christian in its ethics; it is scientifically practical and universally just. If you fail to vote for it, you do so simply because you do not understand Socialism.—*Coming Nation.*

Let us have more justice and less almsgiving. Charity is the hyssop on the sponge lifted to the lips of humanity on the cross. Let us rather take humanity down from the cross.—Edwin Markham.

The Socialists propose that the machinery which is doing the work of the country shall become the property of the people. Machinery was designed to bless the world, but under the present system it takes work and, therefore, bread from the worker.—*Eugene V. Debs.*

No doubt Pharaoh often told Moses that his proposed journey with the children of Israel to the land that flowed with milk and honey was "visionary and impracticable," and but "the vaporings of a hair-brained enthusiast."—*Living Issues, Salt Lake City.*

Socialism has no thought of an

equality of individuals, but sees equality of opportunity. It promotes justice, harmony, peace, the common good. Men and women may always be infinitely different so far as Socialism cares, but they must all have a fair and approximately equal chance to amount to something.—*American Co-Operator*

Mayor Jones, of Toledo, says, "The kind of trust I believe in is Uncle Sam's big trust—the post office. At one end of a car you may see a railway mail clerk working eight hours a day for \$1,000 a year. At the other end of the car you may see an express messenger fourteen hours a day for \$60 a month." One works for the Government and the other for a corporation.

Questioned as to why she became Socialist, Annie Bessant, the famous novelist, said: "The cry of starving children, the sobs of women poisoned in the lead works, driven to prostitution by starvation, made old and haggard by ceaseless work, the result of an evil system inseparable from private ownership of the instruments of wealth production, has made me a Socialist."

STRAIGHT TO THE MARK.

Some one asks if Socialism is practical. Is Christianity practical? If it is, then Socialism is practical. Nearly two thousand years of preaching and teaching and exhorting has not produced a single nation that is founded on the golden rule—that has its commerce based on the communism of the Christ and his disciples—that prepares for peace and condemns war and war preparations. Isn't it about time the churches were getting somebody to practice the Christian theory of society? Had they done so there would never possibly have arisen the need of the name "Social-

ist." The Socialists propose to usher in the era of peace—the millennium, if you will not sneer—by having the industries "held in common so that none will have need." Are any of the Churches preaching that? Are they urging people to practice that requisite of the Great Apostles? Not one of them. We Socialists believe that Christianity is practical here on earth. The Church people don't.—*Appeal to Reason.*

SOCIALISM DEFINED.

The ethics of Socialism are identical with the ethics of Christianity—*Encyclopedia Britannica.*

Webster's Dictionary: A theory of society which advocates a more precise, orderly and harmonious arrangement of the social relations of mankind than that which has hitherto prevailed.

The Standard Dictionary: A theory of civil polity that aims to secure the reconstruction of society, increase of wealth, and a more equal distribution of the products of labor through the public collective ownership of land and capital (as distinguished from property) and the public collective management of all industries. Its motto is, "Every one according to his deeds."

WHY SHE WAS A SOCIALIST.

From an address by Frances E. Willard, at the National W. C. T. U. convention in Buffalo, N. Y., in 1897.

Look about you; the products of labor are on every hand; you could not maintain for a moment a well-ordered life without them; every object in your room has in it, for discerning eyes, the mark of ingenious tools and the pressure of labor's hands. But is it not the cruelest injustice for the wealthy, whose lives are surrounded and embellished by labor's work, to have a superabundance of the money which represents the aggregate of

labor in any country, while the laborer himself is kept so steady at work that he has no time to acquire the education and refinements of life that would make him and his family agreeable companions to the rich and cultured? The reason why I am a Socialist comes in just here.

I would take, not by force, but by the slow process of lawful acquisition through better legislation as the outcome of a wiser ballot in the hands of men and women, the entire plant that we call civilization, all that has been achieved on this continent in the four hundred years since Columbus wended his way hither, and make it the common property of all the people, requiring all to work enough with their hands to give them the finest physical development, but not to become burdensome in any case, and permitting all to share alike the advantages of education and refinement. I believe this to be perfectly practicable, indeed, that any other method is simply a relic of barbarism.

I believe that competition is doomed. The trusts, whose single object is to abolish competition, have proved that we are better without than with it, and the moment corporations control the supply of any product they combine. What the Socialist desires is that the corporation of humanity should control all production. Beloved comrades, this is the frictionless way; it is the higher way; it eliminates the motives for a selfish life; it enacts into our every-day living the ethics of Christ's gospel. Nothing else will do it; nothing else can bring the glad day of universal brotherhood.

Oh, that I were young again, and it would have my life! It is God's way out of the wilderness and into the promised land. It is the very marrow of Christ's gospel. It is Christianity Applied.

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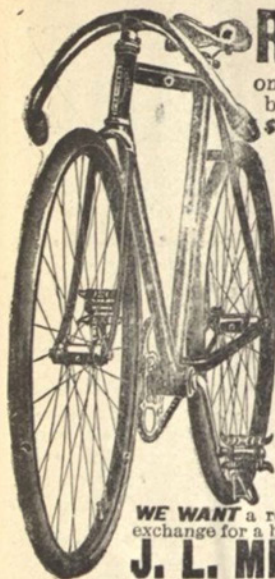
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